

A SHORT
and plaine Instruction, for the
help and furtherance of such
as are carefull to know the
way to euerlasting life.

Whereto are added the places of
Scripture, which serue to prooue the
points of doctrine herein contained:
together with certaine profitable notes
set downe in the margent, to make
euery prooffe more plaine con-
cerning that point for the
which it is alleadged.

By *Robert Linaker.*

Seeke ye first the kingdome of heauen, and the righteous-
nes thereof, and all these things shalbe ministred vnto
you. Mat. 6. 33.



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*KC

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Linaker

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To the Reader.



When once I had gathered together the chief and principall groundes of Christian Religion, and in a little fardell packed them vp as might best fit the capacitie and carriage of olde and young, committed to my charge: I thought my selfe so fully discharged of that duty that I minded not to haue medled any further therein. Notwithstanding I am once again forcibly haled forth by diuers good reasons to make my first labour more plaine & profitable, both for them & others. First the earnest request

To the Reader.

of my worshipful friend, to whom I am so farre indebted that I had no power to gainsay him in that thing which he so Christianly required: Secondly many faultes were committed by the printer, in quoting sundry places of scripture amisse, wherof I desired to be cleared: Thirdly the good comfort of diuers learned ministers, whom I acquainted with my purpose. All these reasons being well waighed and laid together: I addrested my selfe with conuenient speede, in some thing to correct my short Catechisme, and at large to set downe the places of Scripture which serue to proue euery point of doctrine therin contained. And that such as are of very simple vnderstanding may easily see what point euery place doth prooue, & for what purpose it is brought; I haue

To the Reader.

haue in the margent right ouer-
gainst euery place of scripture set
down certaine plaine notes, which
shewe howe that scripture doth
prooue that point, for the which it
is aleadged. I haue for the most
part, both in the points of doctrine
and proofes, so traced a fruitfull &
well knowen Catechisme, that I
hope no louing brother hath iust
cause to chalenge or charge mee
for any wrong I haue offered.
But my good hope is I haue so la-
boured in this busines, that I haue
made it manifest (without preiu-
dice to any godly mans labour) my
carefull minde (as much as in me
lieth) to further the saluation of e-
uery soule, wherof I am made the
ouer-seer. I can bestow no more
vpon them than the Lord hath be-
stowed on mee. Let no man des-
pise any grace of God, though ne-

To the Reader.

uer so small whereby the Church
may be edified. But let euery man
studie how to profite the Church
with the graces hee hath receiued
in peace : and the God of
peace shalbe with vs for
euer. Amen.



The way to euerlasting life and saluation.

.Question.



Ho hath giuen you your
life: that is, your bodie
and soule?

Answer. That God
in whome all creatures
liue, mooue, and haue all their being.

The Answer is prooued from
the word of God.

*God made the worlde and all things
that are therein &c. Act. 17.24.*

*In him we liue, mooue, and haue our
being. Act. 17.28.*

*Q. To what ende hath God giuen
you your life?*

A. To seeke his glory.

Prooued from the word of God.

*Whether you eate or drinke, or what-
soeuer ye doe, doe all to the glory of God.*

1. Cor. 10. 31.

A 4

Q. That

Wee haue our
life from that
God, who made
all the world.

We must in al
our life seeke
Gods glory, who
hath giuen it for
that end.

The way to

Q. That you may seeke Gods glory aright, what must be your greatest care so long as you liue in this world?

A. My greatest care aboue all other things, must be how my soule may be saued in the day of iudgement.

Prooued from Gods word.

The soule is more worth than all the world, & therefore ought to be more regarded.

What shall it profit a man though he win the whole world, if he lose his owne soule, or what shall a man giue for recompence of his soule? Mat. 16.26.

Q. Howe many things must you know for the sauing of your soule?

A. I must needes knowe foure things.

Q. Which be they?

A. First I must know that (a) I am a sinner and (b) therefore deserue to be damned. Secondly (c) how to escape damnation. Thirdly by (d) what means I am assured to be saued. Fourthly, (e) how to pray to God.

Proofes from the holy scriptures.

All men without exception are sinners.

a There is no difference: for all haue sinned, and are deprived of the glory of God Rom. 3.23.

Where sinne is, there is damnation due.

b The wages of sin is death. Ro. 6.23:

c If

Everlasting life.

c If any man sin, we have an advocate with the father, Jesus Christ the iust: & he is the reconciliation for our sinnes, and not for ours onely, but for the sinnes of the whole world. 1. Ioh. 2. 1, 2.

The only way to escape damnation is to fly to Iesus Christ by faith.

d After hee (that is Abraham) received the signe of circumcision, as the seale of that righteousness of the faith, which he had when he was uncircumcised, that he should be the father of all them which beleue, not being circumcised, that righteousness might be imputed to them also. Rom. 4. 11.

The sacraments serve to assure vs of our saluation by Iesus Christ.

c For whosoever shall call upon the name of the Lord shall be saved Rom. 10. 13.

Where there is no prayer, there is no faith, nor saluation.

Q. How shall you knowe that you are a sinner, & therefore deserue to be damned?

A. By the true vnderstanding of Gods commaundements.

Prooued from Gods word.

By the works of the law shall no flesh be iustified in his sight: for by the law cometh the knowledge of sin. Rom 3. 20.

Gods law is a perfect looking glasse, wherein we may espy the smallest sin, euen to the least thought & motion, which ariseth in the hart.

Q. How many commaundements be there?

A.

The Way to

A. There be ten.

Q. Let me heare you say them.

A. God spake all these words and sayd: I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage: Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them nor worship them, for I the Lord thy God am a ielous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation, of them that hate me: and shew mercy vnto thousands, in them that loue me and keepe my commaundements.

3 Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltles that taketh his name in vaine.

4 Remember that thou keepe holy the Sabaoth day, six dayes shalt thou labour and doe all that thou hast to doe:
but

Everlasting life.

but the seauenth day is the Sabaoth of the Lord thy God, in it thou shalt do no maner of work, thou, and thy sonne, and thy daughter, thy manservant, and thy maid servant, the cattel & the stranger that is within thy gates: for in six dayes the Lord made heauen & earth, the sea and all that in them is, and rested the seauenth day, wherefore the Lord blessed the seauenth day and halowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnes against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his servant, nor his maide, nor his Oxe, nor his Ass, nor any thing that is his.

Q. Which be the words of the first commaundement?

A. Thou shalt haue none other Gods before me.

Q.

The way to

Q. What doth this first commandment teach you?

A. This first commaundement doth teach me to worship: that is to say, to (a) loue, (b) feare, (c) pray, & (d) trust in God alone.

Proofes from Gods word.

God must haue the soueraigne & chiefe loue because he doth best deserue it.

God must be most feared, because he can do vs most hurt.

Saluation comes from God alone therefore he only must be called vpon.

We must trust in God alone, because all they are accused which trust in any other creature.

He that loneth a father or mother more than me, is not worthy of me. And he that loneth sonne or daughter more than me is not worthy of me. Math. 10.

37.

b Feare ye not them which kil the bodie, but are not able to kill the soule: but rather feare him which is able to destroy both soule and bodie in hel Mat. 10. 28.

c Whosoener shal call vpon the name of the Lord shal be saved Rom. 10. 13.

d Thus saith the Lord, cursed bee the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord Ier. 17. 5.

Q. Which be the words of the second commaundement?

A. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of &c.

Q.

Everlasting life.

Q. What doth this second commandement teach you?

A. This second commandement teacheth me not to (a) think, or (b) make God like any creature, not to worship him by any creature, or (c) according to mine owne minde, but as he hath commanded in his worde, and not otherwise.

Proofes from Gods word.

a Forasmuch then as we are the generation of God, we ought not to thinke that the godhead, is like vnto gold or silver or stone graven by the arte and the inuention of man. Act. 17. 29.

God is not like any creature, & therefore not lawfull to make him like any creature.

No man hath scene God at any time, the onely begotten sonne which is in the bosome of the father, hee hath declared him, Ioh. 1. 18.

The papists neuer saw God, & yet presume blasphemously to make the likeness of the whole trinitie.

b Ye shall make you none Idoles, nor graven Image, neither reare you up any pillar, neither shall you set any Image of stone in your land to bow downe to it: for I am the Lord your God. Leuit. 26. 1.

No Image may be made to bee worshipped.

Confounded be all they that serue graven Images, & that glory in Idoles, worship him all ye Gods. Psal. 97. 7.

Idolatry, Popery, & all false worship bringeth confusion.

c But

Will worship,
good intents, &
mens fancies,
no seruice ac-
ceptable to God

Gods word is
a sure and true
rule of his wor-
ship, frō which
we may neuer
swarue.

c But in vaine they worship me, tea-
ching for doctrines, mens precepts. Mat.
15.9.

d Therefore whatsoever I command
you, take heede you doe it: thou shalt put
nothing thereto, nor take ought there-
from. Deut. 12.32.

Q. Which bee the wordes of the
third commaundement?

A. Thou shalt not take the name of
the Lord thy God in vaine, &c.

Q. What doth this third comman-
dement teach you?

A. This third commandement tea-
cheth me not to (a) speak, or thinke of
God but with great reuerence, (b) not
to sweare for trifles, or by any crea-
ture, but by (c) God alone to his glo-
ry, and the profite of others.

Proofoes from the word of God.

a If thou wilt not keepe and doe all the
wordes of this lawe, that are written in
this booke, and feare this glorious and
fearefull name, The Lord thy GOD:
then, the Lord will make thy plagues
wonderfull, and the plagues of thy seede,
&c. Deut. 28.58, 59.

b But

Gods name is
most fearefull &
reuerent, & must
be vsed with all
reuerence: ven-
geance therefore
must hunt al co-
iurers, witches,
Sorcerers, char-
mers, cursers, &
banners: because
all these abuse it
without any re-
uerence to most
wicked and vn-
godly purposes.

b But before all things my brethren, swear not, neither by heauen, nor by earth, nor by any other oath: but let your yea be yea, and your nay, nay: least ye fall into condemnation. Iam. 5. 12.

c Thou shalt feare the Lord thy God, and serue him, and shalt swear by his name. Deut. 6. 13.

And thou shalt swear the Lord liueth in truth, in iudgement, and in righteousness, & the nations shalbe blessed in him, and glory in him, Ier. 4. 2.

Q Which be the wordes of the fourth commandement?

A. Remember thou keepe holy the Sabaoth day, &c.

Q. What doth this fourth commandement teach you?

A. This fourth commaundement teacheth me (a) one whole day among seven to rest frō bodily labour, & (b) to worke for my soule in hearing Gods worde preached, and such like holy works that al my life may be led according to Gods holy will.

Proofes from the word of God.

a But the seauenih day is the Sabaoth

All common swearers are in a very damnable state, except in time they take vp themselves.

We must swear by God onely, because hee can best iudge howe we swear.

It is not enough to swear truly, except it be in a matter of waight to gods glory & others good: against such as think it enough if they swear truly.

All bodily labour must bee layd aside of all hands on the Lords day, (except that which cannot be left vndone) that wee may be occupied in that onely thing which is most needefull.

We must come together into Gods house on the Lords day: the ministers must preach, the people must hear Gods word.

The worde ought to bee preached in euery place vpon the Lords day. First it is to bee read, and then to be opened and applyed: for so was Mose: preached vnto the Jewes, and so must the worde bee preached vnto Gods people.

The way to
oth of the Lord thy God, thou shalt not doe any work therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine Oxe, nor thine Asse, neither any of thy cattell, nor the stranger that is within thy gates, that thy man seruant, and thy mayde may rest as well as thou. Deut. 5. 14.

B And the first day of the weeke the disciples being come together to breake bread, Paul preached vnto them, ready to departe on the morow, and continued the preaching vnto midnight. Act. 20. 7.

For Moses of olde time hath in euery citie them that preach him, being read in the synagogues euery sabaoth daye. Act. 15. 21.

Q. Rehearse the wordes of the fift commaundement?

A. Honour thy father and thy mother &c.

Q. What doth this commaundement teach you?

A. God teacheth me in this fift commaundement (a) to loue, feare, obey, and relieue my naturall parents, (b) of any other whome God hath set ouer me.

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me for my good, and carefully to guide such as are under my charge.

Proofes from the word of God.

a Honour thy father & mother, which is the first commaundement With promise. Ephe. 6. 2.

b Servants be obedient unto them that are your masters according to the flesh, in all things, not with cie service as men-pleasers, but in singlenes of heart fearing God Collos. 3. 22.

* Let every soule be subiect unto the higher powers, for there is no power but of God: and the powers that be, are ordained of God. Rom. 13. 1.

* Who soeuer therefore resisteth the power resisteth the ordinance of God. and they that resist, shal receiue to themselves iudgement. Rom. 13. 2.

* Obey them that haue the oversight of you, and submit your selues: for they watch for your soules, as they that must giue accounts that they may doe it with ioy, and not with griefe, for that is unprofitable for you. Heb. 13. 17.

c Fathers prouoke not your children to reuerenced, because they are set ouer vs for our soules good, therefore we must make much of them

Then do childre indeed honour their parents when they loue, feare, obey and are carefull to performe all other holy duties which God hath commanded.

Seruants charged to obey, not to be quarter-masters, mutterers, &c. In sight and out of sight to follow their busines truly, because Gods eie is ever vpon the.

* Gouvernment is no deuise of man but Gods holy ordinance, therefore Princes and rulers of all sorts must be obeyed of all.

* Rebels, traitors, and papists bid God battaile and therefore cannot escape his fearefull vengeance & iudgement.

* Gods Ministers are to be reuerenced for our soules good, therefore we must make much of them

The way to

Parents may not discourage their Children, but guide them discreetly.

Maisters must so deale with their seruants, as they would be dealt with at Gods hand.

to anger, Least they bee discouraged.
Collos. 3. 21.

Ye masters doe vnto your seruants that which is iust and equall, knowing that ye also haue a maister in heauen.
Collos. 4. 1.

Q. Which bee the wordes of the sixt commaundement?

A. Thou shalt doe no murder.

Q. VVhat doth this sixt commaundement teach you?

A. God chargeth mee in this sixt commaundement, that I neither (a) with, (b) worke, (c) nor speake any hurt to any mans person or life, but (d) to tender and preserve it as carefully as mine owne.

Proofoes from the word of God.

Hatred, rancor and malice, are the rootes of murder, & therefore to be bridled.

No murderer which any way takes away the life of man or woman, yong or olde shall escape unpunished.

a Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbour and suffer him not to sinne. Leuit. 19. 17.

b Whosoener sheddeth mans blood, by man shall his blood bee shed, for in the Image of GOD hath he made man. Gen. 9. 6.

c Ye haue heard how it was saide vnto

Everlasting life

to them of olde time. Thou shalt not kil,
for whoſoener killeth ſhall be culpable of
iudgement. But I ſay vnto you, whoſo-
ener is angry with his brother vnadui-
ſedly, ſhall be culpable of iudgement, &
whoſoener ſaith vnto his brother Raca,
ſhal be worthy to be puniſhed by the cō-
ſell. And whoſoener ſhall ſay, fool,
ſhall be worthy to be puniſhed with hell
fire. Mat. 5. 21, 22.

d Is not this the faſting that I haue
choſen, to looſe the bands of wickednes,
to take off the heavy burdens, and to let
the opreſſed goe free, and that ye breake
euery yoke.

Is it not to deale thy bread to the hun-
gry, and that thou bring the poore that
wander into thine houſe, when thou ſeeſt
the naked that thou couer him, and hide
not thy ſelfe from thine owne fleſh. Eſay.
58. 6, 7.

Q. Which be the wordes of the ſe-
uenth commandement.

A. Thou ſhalt not commit adulte-
rie.

Q. VVhat doth this commande-
ment teach you?

Al inward an-
ger of the mind,
al outward euill
behauour of the
tongue, counte-
nance & geſture
countable before
God, and ther-
fore not only our
hand & tongue
muſt be rulde,
but our head-
ſtrong affections
muſt be bridled.

where there is
loue indeede,
there is mercy,
to pitie, o for-
giue, to feede, to
cloath, to harbor
and help, to ſaue
& ſuccour both
friend and foe.

The way to

A. God chargeth me in this seventh commandment to abhorre all kinde of uncleannesse, in (a) bodie and (b) soule, with (c) euery sinfull baite, and by (d) all lawfull meanes to maintayn mine owne honestie, and the honestie of all others.

Proofes from the word of God.

The act of adultery most horrible filthines in Gods sight.

a Morcouer thou shalt not giue thy selfe to thy neighbours wife by carnall copulation to be defiled with her. Leuit. 18.20.

All whordome and fornication, of married & single, most loathsome before God.

There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel. Deut. 23.17.

The sinne of Sodomity licenced in popery abominable, & against nature.

Thou shalt not lie with a male, as one lyeth with a woman, for it is an abomination. Leuit. 18.22.

Nature abhorreth the monstrous company with beasts.

Thou shalt not lie with a beast to be defiled therewith, neither shall any woman stand before a beast to lie down thereto: for it is an abomination. Leui. 18.23.

Whorish lusts the cause of whorish & wanton lookes.

b But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adultery alreadie with her in his heart. Mat. 5.28.

c But

Everlasting life.

c But fornication and all uncleannes,
or conetousnes, let it not be once named
among you, as it becommeth saints. Eph.

5.3.

Neither filthynes, neither foolish tal-
king, nor iesting, which are things not
comely, but rather giuing of thanks.

Eph. 5.4.

And be not drunken with wine, wher-
in is excesse, but be filled with the spirit.

Eph. 5.18.

d Mariage is honourable among all,
and the bed undefiled, but whoremou-
gers and adulterers God wil iudge. Heb.

13.4.

Q. VVhich be the words of the
eight commaundement?

A. Thou shalt not steale.

Q. VVhat doth this eight com-
maundement teach you?

A. God chargeth me in this eight
commaundement (a) no maner of way
to hinder any man in any one p^{ar}t of
worth of his goods, (b) to liue con-
tented in some lawfull calling, and to
helpe such as haue neede, so farre as I
am able.

Filthy talke,
foolish iesting,
wanton appar-
rell, bawdie s^{er}gs
idle pastimes,
gluttony, drun-
kennes, &c. the
deuils baits vn-
to whoredome.

Holy mariage
the lawfull re-
medy for all e-
states against all
uncleannesse.

The way to

Proofoes from the word of God.

All stealing
more or leffe, o-
pen or feeret,
plainly forbiiddē

a *Thou shalt not steale, neither deale fals-
ly, neither lye one to another. Leuit. 19.
11.*

Gods curse
shal light vpon al
such eniuing cruel
oppressors, extor-
cioners, vsurers,
and couetous
greedie cormo-
rats, as for their
own gain grind
the faces of the
poore.

*Woe to them that imagine iniquitie,
and work wickednes vpon their beddes,
When the morning is light they practise
it, because their hand hath power: and
they couet fields, and take them by vio-
lence, and houses and take them away:
so they oppresse a man and his house, eue
a man and his heritage. Mich. 2. 1. 2.*

Euery one must
liue by labour in
some lawfull
calling: against
vsurers, shifters,
roages, spend-
thriffts, &c.

b *In the sweat of thy face shalt thou
eat thy bread, till thou retorne to the
earth: for out of it wast thou taken, be-
cause thou art dust, and to dust shalt thou
retorne. Gen. 3. 19.*

He is rich which
is content, he is
poore which
hath too much,
and yet is neuer
content.

*But Godlines is great gaire, if a man
be content with that he hath .1. Tim.
6. 6.*

We are bound
to help such as
haue neede, so
farre as we are
able: for we
may not be all
for our selues.

*Let him that stole steale no more, but
let him rather labour and worke with
his hands the thing which is good, that
he may haue to giue vnto him that nee-
deth. Ephes. 4. 28.*

Q. Say the wordes of the ninth
commaundement.

A. Thou

Everlaeing life.

A. Thou shalt not beare false witness against thy neighbour.

Q. What do you learne from this commaundement.

A. God chargeth me in this ninth commandement, so to tender my brothers good name, that I neither (a) speake, (b) heare, nor (c) beleue any euill of any man without good prooffe, not to open but to couer his faults, so farre as may bee for his auerment.

Proofes from the word of God.

a *A false witness shall not be unpunished, and he that speaketh lies shall not escape.* Pro. 19 5.

Wherfore cast off lying, and speake euery man the truth vnto his neighbour, for we are members one of another. Eph. 4. 25.

b *Lord who shall dwell in thy tabernacle, &c. he that slandereth not with his tongue, nor dooth euill to his neighbour, nor receiveth a false report against his neighbour.* Psal. 15. 1. 3.

Judge not that ye be not indged, for with what indgement ye indge, ye shall be indged, and with what measure ye

B 4

meate

God wil surely plague all lyars and slanderers.

Christians not in name but in deede & truth may not lye, though their lies might gaine the neuer so much.

We may not lightly beleue that euill of others, which we would not haue the beleue of vs.

If we make no conscience to slander others, they shal regard as little to slander & back-bite vs.

meate, it shall be measured to you again.

Math. 7.2

Private faults
between man &
man, not to be
opened, so long
as there is hope
of amendment.

*c But above all things haue feruent
loue among you: for loue couereth the
multitude of sinnes. 1. Pet. 4.8.*

Q. Which bee the wordes of the
tenth commandement?

A. Thou shalt not couet thy neigh-
bours house, &c.

Q. What doth this tenth comman-
dement teach you?

A. This tenth commaundement
doth teach me that euery (a) thought
and motion of sinne is abhominable
befoze God, although I neuer consent
vnto it nor mean to commit it, (b) that
I am bozne and byed a sinner, and
therfore in my selfe most miserable.

The tenth cō-
mandement be-
ing a branch of
Gods law, con-
demneth al sin,
eue to the least
thought of the
heart without
consent.

Proofes from the word of God.

*a What shall we say then? is the lawe
sinne? God forbid. Nay I knew not
sinne but by the law: for I had not known
lust except the law had said: thou shalt
not lust. Rom. 7.7.*

All men are sin-
ners against the
tenth comman-
dement frō their
birth and cōcep-

*b Wherefore as by one mans sinne en-
tered into the worlde, and death by sinne,
and so death went ouer all men, for as
much*

Everlasting life.

much as all men haue sinned. Rom. 5.

12.

Likewise then as by the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefite abounded toward all men to the iustification of life. Rom. 5. 18.

tion: Infants die & therfore they be sinners. For where there is death there is sinne alio.

The state of all men is most desperate and damnable by reason of sinne.

Q. Whose commandements be all these, which you haue rehearsed, and whereof you haue shewed the meaning?

A. These be Gods most holy commandements, which al men are bound to keepe most carefully.

Prooued from Gods word.

These are now the commandements, ordinances, and lawes, which the Lord your God, commanded me to teach you, that ye might doe them in the land whither you goe to possesse. Deut. 6. 1.

The knowledge of Gods cōmandemēts without a conscionable practise, is to no purpose.

Q. Can you keepe all these holy commandements without breaking any one of them?

A. No verely, because when I and all other men doe our best, we breake them daylie, both in thought, worde, and

The way to

and deede, and therefore are all most
gracious sinners,

Prooued from Gods word.

All men are
sinners, because
they break Gods
commandemēts.

*If they sinne against thee (for there
is no man that sinneth not) and thou be
angry with them &c. 1.King.8.46.*

Q. Hath God set downe any pu-
nishment for breaking his comman-
dements?

A. Dea so great as farre passeth all
other, which is euermlasting damnation
of bodie and soule, in the burning
bottomlesse pit of hell fire.

Prooued from Gods word.

Gods curse is the
punishment for
breaking his co-
mandements.

*Cursed be he that confirmeth not all
the wordes of this law to doe them, and
all the people shall say, so be it. Deut.
27.26.*

The tormēts of
hell appointed
for sin, are easles,
endles, and re-
mediles.

*Then shall he say vnto them on the
left hand, departe from me ye cursed into
euermlasting fire, which is prepared for
the deuill and his Angells. Mat. 25.41.*

Q. Is this punishment due for breā-
king all, or any one of the ten com-
mandements?

A. It is due for breaking the least
tittle of any one commaundement but
in

Everlasting life.

in thought once in all my life.

Prooued from Gods word.

For whoſoener ſhall keepe the whole law, and yet faileth in one point, he is guilty of all. Iam. 2. 10.

God will not brook the leaſt ſin ſo eaſily as many weene.

Curſed be he that confirmeth not all the wordes of the law to doo them, and all the people ſhall ſay, ſo be it. Deut. 27. 26.

Damnation is due aſwel for the leaſt ſin, as for the greateſt, that we may learne to make a conſcience of the leaſt ſin, and to abhorre the leaſt ſin, as God abhors it.

Q. Haue you deſerued this puniſhment?

A. Yea becauſe I ſinne continually againſt God in breaking his commandments either more or leſſe.

Prooued from Gods word.

There is no difference, for all haue ſinned and are deſtroyed of the glory of God, &c. Rom. 3. 23.

We are all ſinners and therefore all are vnder condemnation.

Q. Doe not you think that this puniſhment for ſinne is too great?

A. Farre be that thought from me, becauſe God the moſt iuſt Iudge of the world hath ſet it downe.

Prooued from Gods word.

Be it farre from thee from doing this thing, to ſlay the righteous with the wicked, and that the righteous ſhould

That God who is moſt iuſt towards all both good and bad,

be

The way to

can set downe
no vniust pu-
nishment.

*be euen as the wicked, be it far from thee,
shall not the iudge of all the world doo
right. Gen. 18.25.*

*Q. Will not God call back this
punishment? or will he not be intrea-
ted to take a lesse?*

*A. No, for he is not like man that
hee shoulde repent or eate his word.*

Prooued from Gods word.

The punishmēt
for sin must
needs stand, be-
cause God will
stand to his
word.

*God is not as man that he should lye,
neither as the sonne of man that he
should repent, hath he said, and shall he
not doo it? and hath he spoken and shal
he not accomplish it? Num. 23. 19.*

*Q. Will not mony buy of this pu-
nishment, or may it not be earned
out with almes, fasting, prayer, & such
like?*

*A. The punishment for sinne is
no money matter, and therefore no
greater folly than to dreame that God
will take so small a mends for so great
a fault.*

Proued from Gods word.

Neither siluer
nor gold, nor any
other thing but
Christs death, ca
tishe Gods

*Knowing that ye were not redeemed
with corruptible things, as siluer and
golde, from your vaine conuersation re-
ceined*

Everlasting life.

reined by the traditions of the fathers, but with the precious blood of Christ, as of a Lamb undefiled and without spot. justice for mans sin. Away then with satisfactions, pardons, & al popish paltry.
1. Pet. 1. 18. 19,

Q. But God is merciful, and therefore he will not deale so hardly.

A. I graunt hee is mercifull, and I knowe hee is iust and true, to punish mans sin according to his worde.

Proued from Gods worde.

The Lord is gracious and mercifull, God is mercifull to forgie sinne.
slowe to anger and of great mercy. Psal.

145. 8.

He that hath receined his testimony, hath sealed that God is true. Iohn. God is iust, & therefore must needs punish mans sinne.

3. 33.

Q. Then if there bee no remedie but God will punish mans sinne according as he hath deserued, tell me if you be able to beare & to outweare so great and iust punishment?

A. No, nor any other which euer bare breath or life, being onely man.

Proued from Gods word.

If thou Lord straightly markest iniquities, O Lord who shall stand. Psal.

130. 3.

No creature is able to beare & ouercome the punishment for sinne.

Q.

The way to

Q. How then hope you to escape damnation?

A. Onely (a) by Iesus Christ who is (b) GOD and (c) man, and therefore a perfect Saviour.

All hope of salvation is only in Christ, the mediator of redemption and intercession.

Iesus Christ a perfect man, and therefore a most meete Saviour of mankind.

Iesus Christ perfect God, & therefore most meete to deale with God the father in mans cause.

Prooued from Gods word.

a *There is one God, and one mediator, betweene God and man, which is the man Iesus Christ. 1. Tim. 2.5.*

b *But when the fulnes of time was come, God sent forth his sonne made of a woman, and made under the law, that he might redeeme them that are under the law, that we might receiue the adoption of sonnes. Gal. 4. 4, 5.*

c *But we know that the sonne of God is come, and hath giuen vs a minde to know him, which is true, and we are in him which is true, that is in his sonne Iesus Christ, the same is very God, and eternall life. 1. Ioh. 5. 20.*

Q. Was this needefull, that Christ should be God, and man?

A. Yea, or else he could not haue saued mee, and therefore hee (a) was a man, that hee might feelee the smart of my sinne for mee: Againe hee was

Everlasting life.

was (b) **E D D** that he might overcome the punishment, forgive mee my sinnes, and giue mee everlasting life.

Prooued from Gods word.

() Forasmuch then as the children were partakers of flesh and blood, he also himself likewise tooke parte with them, that he might destroy through death him that had the power of death, that is, the deuill, and that he might deliver all them which for feare of death were all their life time subiect to bondage. Heb. 2. 14, 15.

Q. What is it that this your Saviour hath done for you?

A. Hee dyed to discharge mee of my sinne, and rose againe to make mee righteous.

Prooued from Gods word.

* Who, that is Christ, was deliuered to death for our sinnes and is risen againe for our iustification. Rom. 4. 25.

Q. How can Christ his death discharge you of your sinnes?

A. ∴ He as my mediator, and my suretie in my nature, but in his
own

() Had not Iesus Christ beene a perfect man, hee could neither haue suffered nor dyed for mans sinne, and if hee had not bin perfect God, he could neuer haue overcome death, nor destroyed the deuill who had the power of death, nor deliuered vs from everlasting death which for our sins we had deserved.

* Christ died to saue vs from death, & rose againe in that righteousness, which he had performed in fulfilling Gods law, that he might thereby make vs righteous, & bring vs to everlasting life.

∴ Or thus. Because he by his fathers ap-

The way to

poynmet offered
himself willing-
ly to die for me.

one person, suffered the punishment
of my sinne, that Gods iustice being
fully answered by him for mee, I in
him might be fully discharged.

Prooued from Gods word.

Christ died not
vnwillingly, but
most willingly
for our sake, his
sacrifice was
willing & ther-
fore acceptable
to God his fa-
ther.

*Therefore dooth my father loue me
because I lay downe my life that I may
take it againe, no man taketh it from
me but I lay it downe of my selfe, I haue
power to lay it downe, and haue power
to take it againe: this commaundement
haue I receiued of the father. Ioh. 10.
17. 18.*

*Q. Doe you meane that Christ
was a sinner, because the punishment
of sinne was layd vpon him?*

*A. No forsooth, but this I say,
that he was counted as the greatest
sinner in the world: and for my sinnes
so punished, y they for his sake might
be forgiven me.*

Prooued from Gods word.

Jesus Christ was
not a sinner, but
accounted & pu-
nished as a sin-
ner: He had no
sinne, yet puni-
shed as if he had
had all sinne.

*For he hath made him to be sinne
for vs which knew no sinne, that wee
might bee made the righteousnesse of
God in him. 2. Cor. 5. 21.*

*Q. Nowe shewe mee howe Christ
his*

Euertasting life.

his righteousness can make you righteous?

A. He in my nature fulfilled Gods law, which I had broken, that I by his obedience might live for ever.

Prooued from Gods word.

For that which was impossible to the law, in as much as it was weak because of the flesh, God sending his sonne in the similitude of sinful flesh, & for sin cōdemned sinne in the flesh, that the righteousness of the law might be fulfilled in vs, which walke not after the flesh, but after the spirit. Rom. 8. 3. 4.

Q. You say not that you are righteous in your selfe more or lesse, or that you can of your selfe, through grace, deserue any parte of heauen?

A. All my righteousness, is nothing but filchines, I am not righteous at all, in my selfe, but so accounted in Christ his righteousness wrought by him for my behoofe, and made mine by faith.

Prooued from Gods word.

But ye are of him in Christ Iesus, who of God is made vnto vs wisdom

Or thus.

Because he hath deserued heaue for me by keeping Gods commandments.

Christ his obedience to Gods law is as available to vs, as if we our selues had kept it.

Or thus.

I cannot deserue any part of heauen, but Christ hath deserued heauen for me.

There is no drop of righteousness in vs to earne heauen for any.

The way to

parte thereof: a-
gainst popish
meritorious
workes.

and righteousness, and sanctification and
redemption. 1 Cor. 1. 30.

Q. What call you a true faith?

A. A true faith is a full beleefe of
my heart, by Christ his death to bee sa-
ued from hell, and by his obedience to
come to heauen.

Prooued from Gods word.

The cheft of a
true faith is the
heart, where it
must be kept
carefully.

*And Phillip said vnto him, if thou
beleuest with all thine hearte, thou
mayest.*

A true faith
grounded on
Gods word sen-
deth vs onely to
Christ Iesus, &
applies him
wholy to vs.

*Then he answered and saide, I be-
leeue that Iesus Christ is the sonne of
God. Act. 8 37.*

Q. If then you belecue to be saued
by faith, you neede not care, how you
lsue, because you are sure to be saued?

A. I must needes leade a Godly
life, because that faith which dooth
cleare me fro the guilt, wil also clense
mee from the filth and loue of my sin,
or else it is no true, but a deuilish and
dead faith.

Prooued from Gods word.

Thats a true
faith which tea-
cheth vs so to
put on Christ,
that we strip our

*But ye haue not so learned Christ, if
so be ye haue heard him, and haue beene
taught by him, as the truth is in Iesus,
that*

Euertlasting life.

that is, that you cast off concerning the conuersation in time past, the olde man, which is corrupt through the deceiueable lusts, and be renued in the spirit of your minde Ephe. 4. 21, 22, 23.

Euen so faith if it haue no workes is dead in it selfe. Iam. 2. 17.

Q. Haue all men this true and liuely faith?

A. No, (a) although many will say and sweare they haue it: And therefore not al but such onely as do indeede repent, and beleue, shal be saued.

Proued from Gods worde.

a And that we may be deliuered from vnreasonable and euill men: for all men haue not faith. 2 Thes. 3. 2.

b Come vnto me all ye that are weary and laden, and I will ease you: Mat. 11. 28.

For God so loued the world, that he gaue his onely begotten sonne, that whosoener beleueth in him, might not perish, but haue euertlasting life. Ioh. 3. 16.

Q. Is not the summe of this true & liuely faith shortly set down in plaine wordes?

selues dayly of our corrupt nature, and of euery sinne, though neuer to toothsome and pleasant, against all careles, profane and loofe christians.

All men haue not faith, al though they make great boast thereof.

Repenting sinners which are weary and tired with sorow of their sins, shal be saued, & none other.

Such as beleue are sure to escape damnation: such as beleue not, haue no assurance but a fancie.

The way to

parte thereof: a. *and righteousness, and sanctification and redemption. 1 Cor. 1. 30.*
gainst popish
meritorious
workes.

Q. What call you a true faith?

A. A true faith is a full beleefe of my heart, by Christ his death to bee saued from hell, and by his obedience to come to heauen.

Prooued from Gods word.

The cheft of a true faith is the heart, where it must be kept carefully.

And Phillip said unto him, if thou beleuest with all thine hearte, thou mayest.

A true faith grounded on Gods word sendeth vs onely to Christ Iesus, & applies him wholly to vs.

Then he answered and saide, I beleue that Iesus Christ is the sonne of God. Act. 8 37.

Q. If then you beleue to be saued by faith, you neede not care how you lue, because you are sure to be saued?

A. I must needes leade a Godly life, because that faith which dooth cleare me fro the guilt, wil also clense mee from the filth and loue of my sin, or else it is no true, but a deuillish and dead faith.

Prooued from Gods word.

Thats a true faith which teacheth vs so to put on Christ, that we strip our

But ye haue not so learned Christ, if so be ye haue heard him, and haue bene taught by him, as the truth is in Iesus, that

Everlasting life.

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b Come vnto me all ye that are weary and laden, and I will ease you. Mat. 11. 28.

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All men haue not faith, although they make great boast thereof.

Repenting sinners which are weary and tired with sorow of their sins, shal be saued, & none other.

Such as beleue are sure to escape damnation: such as beleue not, haue no assurance but a fancie.

The way to

The substance
of a true faith set
downe in the
Creede.

A. Yes very plainly in that confession which is commonly called the Apostles Creede, because all the Articles thereof, may be prooued from their doctrine.

Q. Say the wordes of your beleife?

A. I beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his onely sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered under Ponce Pilate, was crucified, dead and buried, he descended into hell, the third day hee rose againe from the dead, hee ascended into heauen, and sitteth at the right hand of GOD the father almightie, from thence he shall come to iudge the quick and the dead, I beleue in the holy Ghost, the holy Catholike church, the communion of Saints, the forgiveness of sinnes, the resurrection of the bodie, and the life euerlasting. Amen.

Q. Say in few wordes, what dooth this Creede teach you?

Why the beleife
may be called a
pardon. And
why an assurace.

A. This Creede may wel be called a Pardon or an acquittance, because

Everlasting life.

It shewes me howe I am saved from hell. Againe it may be called an Evidenc of an assurance, because it shewes me how to come to heaven.

Q. How many partes be there of this Creede?

A. Foure. The first teacheth vs what to beleue concerning G D D the Father. The second concerning G D D the Sonne. The third concerning G D D the holy Ghost. The fourth concerning the church, that is to say Gods people.

Q. What beleue you of the first parte concerning God the father, in these words. I beleue in God the father almighty, &c.

A. I beleue that G D D the father for Christ his sake is (a) my father, and therefore loveth me most tenderly, that hee onely made and governs althings, in all places, for the good of his children.

Proofes from the word of God.

a For ye haue not receined the spirite of bondage to feare againe, but ye haue receined the spirite of adoption,

The spirit of God assureth vs that we are his childre, through special fauour shewed vs in Iesus Christ.

The way to

wherby we crie Abbafather, the same spirite beareth witnes with our spirite, that we are the sonnes of God. Rom. 8.

It is the Lord only who by his prouidence rules the whole world, which may comfort all Gods children in all afflictions, and against al the cruell practises of all tyrants, which labour to vndermine, and ouerturne the gospel, & kingdom of Christ Iesus.

15. 16.

B. I am the Lord, and there is none other, there is no God besides me, I forme the light, and create darknes, I make peace, and create euill. I the Lord doo all these things. Esa. 45. 5, 6, 7.

Q. What beleue you concerning God the sonne, which is set downe in the second parte of your beliefe, in these words. And in Iesus Christ his onely sonne, &c?

A. I beleue that Iesus Christ is my Sauour, by whom onely I trust to bee saued from hell, and to come to heauen.

Prooued from Gods word.

Neither is there saluation in any other, for among men, there is giuen none other name vnder heauen, whereby wee must be saued. Act. 4. 12.

Whatsoeuer the Papists dreame, yet indeede and to vs, there is but one way to bee saued, that is by Iesus Christ.

Q. Shew these things more largely, & more particularly. What means this worde Iesus?

A. Iesus is as much to say, as a Sauour,

Christe my life.
our, because he alone is able to saue me
from my sinnes.

Prooued from Gods word.

*And she shal bring forth a sonne, and
thou shalt call his name Iesus: for he shal
saue his people from their sinnes. Math.*

Iesus a Sauour,
because he one-
ly is able to saue
vs frō our sins.

I. 21.

Q. What meanes this word Christ?
and what doth it teach you?

A. Christ is anointed, because the
father hath anoynted his sonne with
the fulnes of the spirit for my good.

Proued from Gods word.

*Thou louest righteousness, and hatest
wickednes, because God, euen thy God
hath annoynted thee with the oyle of
gladnes aboue thy felowes. Psal. 45. 7.*

Christ hath re-
ceiued the spirit
without mea-
sure, that wee
might receiue
of his fulnes.

Q. What good receiue you by
Christ his annoynting?

A. He is anoynted (a) King, to
ouercome sinne and hell for mee, and
to guide mee by his grace, to be (b)
a Prophet to teach mee Gods will,
and to be a (c) Priest to sacrifice him-
selfe for all my sinnes.

Prooued from Gods word.

a For vnto vs a childe is borne, and

Christ Iesus a
king to vanquish
all our enemies,
and to guide vs
by his spirite.

unto vs a sonne is giuen, and the govern-
ment is upon his shoulders, and he shall
call his name wonderfull, counseller, the
mightie God, the everlasting father, the
Prince of peace. Esa. 9. 6, 7.

Iesus Christ a
prophet to teach
vs the whole
will of God, set
downe in his
word necessary
for our saluatio

b While he yet spake, behold a bright
clowde shadowed them, and beholde
there came a voic out of the clowd, say-
ing: this is my welbeloued sonne in whom
I am well pleased, heare him. Mat. 17. 5.

Christ is our hie
Priest, who hath
offered himselfe
an acceptable
sacrifice to God
for all our sins,

c So Christ was once offered to take
away the sinnes of many, and unto the
that looke for him, hee shall appeare the
second time without sinne unto saluati-
on. Heb. 9. 28.

Q. What meane these words? His
onely sonne our Lord, which was co-
ceiued by the holy ghost, borne of
the Virgin Mary.

A. I beleeeue that (a) Iesus Christ
being very (b) GOD from all be-
ginning was made a perfect man,
without all sinne, to worke my salua-
tion.

Iesus Christ is
very God from
all beginning,
the fountaine of
eternall life.

Proofes from Gods word.

a Wee are in him that is true, that
is in Iesus Christ his sonne, the same

Everlasting life.

is very God & eternall life. 1. Ioh. 5. 20.

B For loe thou shalt conceive in thy wombe and beare a sonne, and shalt call his name Iesus. Luk. 1. 31.

Iesus Christ a true and perfect man, because he was borne of a woman.

And the Angel answered and said unto her, the holy ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be borne of thee, shall be called the sonne of God. Luke 1. 35.

The whole lump of our sinful nature perfectly sanctified in the person of Christ in the wombe of the virgin: because he was not begotten by the company of man; but conceived by the power of the holy ghost.

Q. What meane these words? Suffered vnder Pontius Pilate.

A. I beleue that Iesus Christ without al iust cause was condemned by the sentence of a wicked iudge, to cleare me before Gods iudgemēt seat.

Prooued from Gods word.

So Pilate gave sentence, that it should be as they required. And he let loose vnto them, him, whom for insurrection and murder was cast into prison, whom they desired: and deliuered Iesus to doo with him what they would. Luke. 23.

Christ being guiltles was condemned for vs who were guilty that we might be cleared before Gods iudgemēt seat.

24, 25.

Q. What meane these wordes? He was crucified.

A.

A. I beleue that Iesus Christ suffered the most cursed death of y^e crosse, to saue me from Gods curse, which my sinne had deserued.

Proued from Gods word.

Christ suffered that kinde of death which God had accursed, to saue vs from his euerlasting curse which our sins had deserued.

Christ hath redeemed vs from the curse of the law, when he became a curse for us, (for it is written: Cursed is euery one that hangeth on tree) that the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the promise of the spirit through faith. Gal. 3. 13, 14.

Q. What meane these wordes? He died, and was buried.

A. I beleue that Christ dyed indeede, and therefore was (a) buried by men of good credit, that my sin being discharged by him, I might not (b) loue, but loath it to my liues end.

Proofes from Gods word.

Ioseph and Nicodemus two sufficient witnesses of Christ his death and buriall.

Ioseph of Aramathia an honourable counseller, which also looked for the kingdome of God came, and went in boldly to Pilate, and asked the bodie of Iesus &c. Mat. 15. 43.

And there came also Nicodemus (which

Everlasting life

(which first came to Iesus by night) & brought of Mirrhe and Aloes mingled together, about an hundred pound. Then they took the body of Iesus, and wrapped it in linen clothes with the odours, as the manner of the Iewes was to bury, &c. Iohn. 19. 39, 40, 41. 42.

b For first of all I deliuered vnto you that which I receined, how that Christ dyed for our sinnes according to the scriptures. 1 Cor. 15. 3.

Christ dyed for our sins: therefore no cause why we should loue, but loathe sinne.

Q. What beleue you concerning Christs Descending into hell?

A. I beleue that in his (a) soule and (b) bodie in the garden, and vpon the crosse, for my full discharge Christ suffered all that punishment, which was due for my sinne.

Proofes from Gods word.

a Then saide Iesus vnto them, my soule is very heauie euen vnto the death, tary ye heare, and watch with me. Math. 26. 38.

b But being in an agony he prayed more earnestly, and his sweate was like drops of blood trickling downe to the ground. Luk. 22. 44.

Our Sauour Christ in the garden before any hands were layd vpon him, in his soule and bodie tasted of the torments of hell, which is very plaine, by his strong crying & teares, and also by his sweate, which was no common sweate, because it was not like drops of water, but like drops of blood,

And

The way to

Iesus Christ being vpon the crosse, tasted the vntermost of Gods wrath against sinne: for what greater torment than to be forsaken of God.

And about the ninth houre, Iesus cried with a lowd voice saying: Eli, Eli, lama sabachthani? that is, my God, my God why hast thou forsaken me? Then Iesus cryed againe with a lowd voyce, & yeelded vp the ghost. Mat. 27. 46, 50.

Q. VVhat belecue you concerning Christs rising againe the third day?

A. I beleue that he hath gotten the (a) victory of death, hell, and sinne for me, (b) that by his grace I may liue well here, and once liue in heauen happy for ever.

Proofes from Gods word.

Christ by his rising againe, hath for vs happelic conquered all our mortal foes.

a But thanks be to God, which hath giuen vs victory, through our Lord Iesus Christ. 1 Cor. 15. 57.

Hereby are we assured that wee haue a part in Christ his rising againe, if wee be carefull to walk in newnes of life

b We are buried with him by baptism into his death, that like as Christ was raysed vp from death by the glory of the father: so we should walk in newnes of life. Rom 6. 4.

Q. VVhat meane these words? He ascended into heauen?

A. I beleue that Iesus Christ a perfect man, is gone vp into (a) heauen, to prepare a place and to intreat for

Everlasting life.

for mee: neuerthelesse in (c) power
and comfort of his Spirit, he is with
me and all the faithfull for ever.

Proofes from Gods word.

a Ye men of Galilee, why stand ye ga-
zing into heauen. This Iesus which is
taken from you up to heaue, shall so come
as ye haue seene him goe into heauen.

Act. 1. 11.

b And though I goe to prepare a
place for you, I will come againe and re-
ceiue you vnto my selfe, that where I
am, there ye may bee also. Iohn. 14.

3.

c And loe, I am with you alway until
the end of the world. Mat. 25. 20.

Q. What meane you by these
wordes? He sitteth at the right hand
of the father.

A. I beleene that Iesus Chrl I haue
all power giuen him of the father, ouer
all things, for the safegarde of the god-
ly, and confusion of the wicked.

Prooued from Gods word.

And Iesus came and spake vnto them,
saying: all power is giuen vnto me in hea-
uen and in earth. Math. 28. 18.

As Chrift is a
man he is in
heauen: there-
fore he is not in
the Sacrament
flesh, bloud, and
bone, as the Pa-
pists blaspheme.

Christ in our
nature hath ta-
ken possession
of heauen to our
behoofe.

By his spirit he
is with his
Church vnto
the worlds end.

Iesus Chrift
hath all power
in his hand:
therefore no po-
wer shal forpre-
uaile against his
Church, but he
will in the end
vanquish it, to
the comfort of
all his childre, &
confusion of all
his enemies.

Q.

The way to

Q. VVhat meanes these wordes?
He shall come to iudge the quick &
the dead?

A. I beleue that Christ, euen my
sauiour, shal iudge (a) the whole world
which is (b) most ioyfull to me, and
all the faithfull, & shall be (c) most ter-
rible to all the vngodly.

Proofes from Gods word.

Iesus Christ
shall iudge the
whole world.

a *Because he hath appoynted a day in
the which he will iudge the world in
righteousnes, by that mā whom he hath
appoynted, whereof he hath giuen an as-
surance to all men, in that he hath traysed
him from the dead. Act. 17. 31.*

The day of
iudgement shall
be most ioyfull
to the godly:
therefore there
is great cause
why they should
long for it.

b *Then shall the King say to them on
his right hand, come ye blessed of my fa-
ther, inherite ye the kingdome prepared
for you from the fōndation of the world.
Mat 25. 34.*

The day of
iudgement shall
be most feareful
to the vngodly,
and therefore
no cause why
they should
wish for it.

c *Then shal he say to them on the left
hand, departe from me ye cursed into
euerlasting fire, which is prepared for the
deuill and his Angels. Mat. 25. 41.*

Q. VVhat beleue you cōcerning
God the holy ghost, in the third part
of your beleefe.

A.

Everlasting life.

A. I beleue that God the holy ghost
(a) sealeth, and assureth my heart, that
all Christs benefites be mine, (b) and
leades me into all truth and godlynes.

Proofes from Gods word.

a *Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you, but if any man haue not the spirit of Christ, the same is not his.* Rom. 8.9.

The spirit of God applyeth all Christs benefites to the comfort of our consciences.

b *When he is come which is the spirit of truth, he will leade you into all truth.* &c. Ioh. 16. 13.

Gods spirit is our schoolemaster to instruct vs in the true knowledge of Gods will.

Q. Now come to the fourth part of your beleefe: and shew me what you beleue concerning the Holy Catholick Church?

A. I beleue that God in all times and places, euer had, hath, and shall haue a company whome he will saue by Iesus Christ: I beleue I am one of that number, and therefore trust to bee saued.

Proofes from the word of God.

That in the dispensation of the fulnes of the times he might gather together in one all things which are in heaven, and which

There is a company whom God in all times and places hath chosen to euerlasting life.

The Way to

which are in earth, even in Christ in
whome also we are chosen, when we were
predestinate according to the purpose of
him which worketh all things after the
counsell of his owne will, &c. Ephes. 1. 10
11, 12, 13.

Through Gods
spirite we are
assured that e-
uery one of vs
particularly
shall be saued.

The same spirit beareth witnes with
our spirit, that we are the sonnes of God.
Rom. 8. 16.

Q. What beleue you of the com-
munion of Saints?

A. I beleue that all true Christi-
ans as members of one head, doe loue
so unfainedly that as they are able, so
they are willing to helpe one another
in the blessings of this life, and of the
life to come.

All the faithfull
are members of
one body, wher-
of Christ is the
head.

Proofes from the word of God.

But let vs follow the truth in loue, and
in all things grow up into him which is
the head, that is Christ, for we are mem-
bers of his body, of his flesh, and of his
bones. Ephes. 4. 15, and 5. 30.

The faithful are
so nearely glew-
ed together, hat
they are glad
when they may
help one ano-
ther any kinde
of way.

And the multitude of them that be-
leued were of one heart, and of one
soule, neither said any of them, that any
thing of that which he possessed was his
owne.

Everlasting life.

owne, but they had all things common.

Act. 4. 32.

Q. What belecue you of the forgiveness of finnes?

A. I beleue in Christ his death to be acquitted of the guilt and punishment of all my finnes.

Prooued from Gods word.

But if we walke in the light, as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his sonne clenseth vs from all sinne. 1.

Ioh. 1. 7.

Q. What beleue you of the rising of the bodie?

A. I beleue that this my body (a) which once must die, shall at the last day be (b) raised vp a perfect bodie, like vnto Christ his most glorious body without all corruption.

Prooued from Gods word.

a And as it is appointed vnto men to die once, and after that cometh the iudgment. Heb. 9. 27.

b Who (that is Christ) shall change our vile body, that it may be fashioned according to his glorious body, accor-

All our sins are freely forgiven vs in Christs death therefore we cannot satisfie for the least sinne.

we are sure once to die, how soon or sodainly we know not.

Our bodies, shall be raised vp at the last day by the power of Christ.

D

ding

ding to the working wherewith he is able to subdue all things vnto himselfe. Phil. 3. 21.

Q. What belecue you concerning the Euerlasting life?

A. I beleue that although this life will not last euer, yet once to liue in soule and body with Christ Iesus in his euerlasting kingdome of glory. Proued from Gods worde.

All the faithfull shall once liue most glorious & happy for euer in Gods kingdome.

For this corruptible must put on incorruption, and this mortall must put on immortalitie. So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, death is swallowed up in victory. 1. Corinth. 15. 53, 54.

Q. How come you by this beleefe, and who is it, which giues you this true faith?

A. The holy Ghost doth worke it in my heart, by the continual preaching of the word.

Proued from Gods word.

But howe shall they call on him in whom

Euerlasting life.

whome, they haue not beleueed, and how shall they beleue in him of whom they haue not heard, and how shall they heare without a preacher? Then faith is by hearing, and hearing by the worde of God. Rom. 10 14, 17.

Q. Now shew the third needfull thing to saluation, that is, by what meanes you are assured to be saued?

A. By the reuerent vse of the sacraments, which be the great scales of my Pardon and Euidence.

Prooued from Gods word.

After he receined the signe of circumcision, as the seale of the righteousness of the faith which he had when hee was uncircumcised. Rom 4. 11.

Q. What call you a Sacrament?

A. A Sacramēt is a pledge of Christ his loue, whereby he bindes himselfe to bee my Sautour, and I againe do binde my self to be his seruant for euer.

Prooued from Gods word.

That is ye shall circumcise the foreskinne of your flesh, and it shall be a signe of the covenant betweent mee and you.

Gen. 17. 11.

D 2

Repentāce, faith & al good graces are wrought by the word preached, that is to say, expounded, opened, & applyed by able Pastors & teachers, which Christ hath appointed for the work of the ministry, & gathering together of the saints.

We are more fully assured of our saluation by the sacraments.

Or thus.

A Sacramēt is a visible signe & scale of al Christ his benefits, deuised for that purpose by Christ himself, & added to the word, that we may be the rather assured of them.

The Sacraments are as interchagable bonds between God and his people.

Q.

The way to

Q. How many sacraments be there?

A. There bee two Sacraments, that is to say Baptisme, and the Lords supper.

Prooued from Gods word.

The fathers vnder the law, had in effect the same sacraments of Baptisme, & the Lords supper: which two are left to seale vp our saluation, & none other.

Moreover brethren, I would not that ye should be ignorant, that all our fathers were vnder the clowde, &c.

And were all baptized into Moses in the clowd, and in the sea, and did all eate the same spirituall meat, & did all drink of the same spirituall drink, (for they dranke of the same spirituall rocke that followed them, and the rock was Christ. 1. Cor. 10. 1, 2, 3, 4, &c.

Q. What doth Baptisme teach you for the strength of your faith?

A. Baptisme doth teach me, that as the (a) water doth make cleane my body, so (b) Christs blood sprinkled vpon my soule by the hand of faith doth cleanse me from the punishment, and (c) filth of all my sinnes.

Prooued from Gods word.

The water in Baptisme doth shew most plainly that all our sinnes are washed away by vertue of Christs blood

a Now therefore why tariest thou? arise & be baptized, & wash away thy sinnes, in calling on the name of the Lord. Act. 22

16.

b To

Everlasting life.

b To the which also the figure that Not the water, now sauneth vs, euen Baptisme agreeth, but Christs blud clenseth vs frō sinne. not the putting away of the filth of the flesh; but in that a good conscience maketh request vnto God, by the resurrection of Iesus Christ. 1. Pet. 3. 21.

c Therefore if any man be in Christ, Christendome nothing auailēs without newnes of life, against many which boast so much of their christendome. let him bee a new creature. &c. 2. Cor. 5. 17.

Q. VVhat doth the Lords supper teach you for the strength of your faith?

A. The supper of the Lord through the holy Ghost dooth assure mee, that (a) as the bread is broken, and the wine powred out for my comfort: so was Christs bodie broken, and his blood shed, for a full recompence to GOD for all my sinnes.

Prooued from Gods word,

a And as they did eate, Iesus tooke bread, and when he had giuen thanks he brake it, and gaue it to the disciples, & said: Take eate this is my body. Also he tooke the cup, and when he had giuen thanks, he gaue it to them saying, drink ye all of it, for this is the blood of the new

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The way to

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The way to

testament, that is shed for many for the remission of sinnes. Mat. 26. 27, 28.

Christ by his death hath ransomed vs fro al our sins, who is wisdom, righteousness, & holines, for vs, that we being partakers therof, may be assured of eternal life.

But ye are of him in Christ Iesus, who of God is made unto vs, wisdom and righteousness, and sanctification, and redemption. 1 Cor. 1. 30.

Q. Is not the bread and wine in the Lordes Supper changed into the very bodie and blood of Christ?

A. No, for there is bread and wine indeede, yet much beter than common bread and wine, because it puts mee in minde of all that comfort I receiue by Christ his death.

Prooued from Gods word.

The wordes of the Apostle Paul (who is best able to declare Christs meaning, concerning the Sacrament) are as cleare as the sun to proue that the substance of bread is not changed (as the Papists dreame) neither before nor after these words: This is my bodie, be vttered: And that

For I haue receiued of the Lord, that which I deliuered unto you, to wit, that the Lord Iesus in the night, that he was betrayed, tooke bread, and when hee had giuen thanks, he brake it and saide, take eate, this is my bodie, which is broken for you, doe this in remembrance of me, &c.

For as often as ye shal eate this bread, and drink this cup, ye shewe the Lords death till he come.

Wherefore, Whosoener shall eate this bread

Everlasting life.

bread, and drink this cup of the Lord unworthily, shall be guilty of the bodie and blood of the Lord.

Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup. 1. Cor. 11. 23, 24, 25, 26, 27, 28.

Q. Howe many things must you bring with you to the Lords Supper, that you may receiue it to your soules good?

A. I must needes bring these three thinges, that is, faith, repentance, and charitie.

Q. Haue you faith?

A. Yea, because I beleene from the bottome of my hart, that my finnes and the punishment thereof are freely forgiven mee by Christ his death, and by none other meanes.

Prooued from Gods word.

Prooue your selues whether ye be in the faith, examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates. 2. Cor. 13. 5.

Q. Haue you repentance?

D 4

A.

because he doth
fowre times
name bread, &
foure times
make expresse
mention of ea-
ting of bread, as
though of set
purpose he ment
to burne vp the
very roots, and
foundation of po-
pish transub-
stantiation.

Faith in Christ
needful, & must
be brought to
to the supper,
which is appoin-
ted for the help
of the faithfull
to whom of
right it belon-
geth & to none
other.

The way to

A. Yea, because I (a) am sorry from my heart, for all my sinnes, and I (b) purpose by Gods grace to amend my life.

Repentance for sin, is a part of the wedding garment, without which we can neuer be welcome to the Lords supper.

There is no true repentance without amendment of life, & therefore many thousands which thrōg to the communion receiue their bane, because they forget what they haue confessed or promised: & soone after they return to their old sins, with as much delight as euer they did before.

It is but lost labour to prease to the Lords table, and to be at odds with our neighbours & brethre

Prooued from Gods word,

a Then Peter remembered the words of Iesus, which had saide unto him, before the cock crowe, thou shalt denie me thrise. So he went out and wept bitterly. Mat. 26.75.

b Then Peter said unto them: amēd your liues, and be baptized euery one of you in the name of our Lord Iesus Christ for the remission of sinnes, &c. Act. 2. 38.

Q. Haue you charitie?

A. Yea, because I am content from the bottome of my heart, to forgiue all those which haue offended mee, as I would be forgiuen at Gods hand, and to ask them forgiuenes whom I haue offended.

Prooued from Gods word,

If thou bringst thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, and goe thy

Everlasting life

thy way first & be reconciled to thy brother, and then come and offer thy gift.

Mat. 5. 23, 24.

Q. Forasmuch as I perceiue you trust to be saued, not by your workes but by faith in Christ. Tell mee to what end you must doe good works?

A. I must doe good workes, not to be saued (a) by them, but because I cannot be saued without them: And therfore I must doe them for mine (b) owne comfort, the glory of GOD, and good example of others.

Prooued from Gods vvord.

a * For by grace ye are saued through faith & that not of your selues: it is the gift of God: not of workes least any man should boast himselfe. Ephe. 2. 8, 9.

b Wherefore brethren giue rather diligence to make your calling and election sure, for if you doe these things ye shall neuer fall. 2. Pet. 1. 10, and read the 5, 6, 7, 8, 9. verses before going.

Q. Which call you good vvorkes?

fit my foote and doe mee good seruice: So though good workes cannot saue mee, yet they assure mee that I am one of them that shall bee saued.

* Our workes are not good enough to saue vs, because the best are vnperfect, and therefore cannot deserue, which if the papists could see, they would neuer so ouerprize them as they doe.

Good workes are very needful & serue to good purpose, though not to deserue saluation: for example, my shooe will no way serue my head, but it wil

A.

The way to

A. Such as (a) God hath commanded, and be (b) so done, as he hath commanded.

Prooued from Gods word.

Such works are warranted for good, as God hath commaded in his word.

a For we are his workmanship, created in Iesus Christ vnto good workes, which God hath ordeined, that we should walke in them. Ephe. 2. 10.

We must doe that good which God commandeth, with that minde, and in that manner which he hath commanded.

b Therefore the Lord saith because this people come neare mee with their mouth, and honour me with their lippes: but haue remooued their hearts farre from me, and their feare towards mee was taught by the precepts of men, &c. Esa. 29. 13.

Q Now shewe the last needfull thing to saluation, that is how to pray to God. Tell me therefore what true prayer is?

A. True prayer is (a) the lifting vp of my heart to **G D D**, to (b) begge such blessings as I neede and to giue thanks for those I haue receaued.

God likes no praier but that which commeth from the heart, therefore the babling & patterring of the Papists is to no purpose.

Prooued from Gods word.

Vnto thee O Lord I lift vp my soule, my God I trust in thee, let me not be confounded.

Everlasting life.

*founded: let not mine enemies reioyce o-
uer me. Psalm. 25. 1. 2.*

*b Call upon me in the day of trouble,
so will I deliuer thee, and thou shalt glo-
rifie me. Psal. 50. 15.*

*Q. That you may pray aright, how
must you behaue your selfe in praier?*

*A. I must needs pray (a) to God
onely (b) in Christ his name, with (c)
a feeling heart, guided by his word (d)
trusting to speede (e) so, that I tarry
 Lords leasure, & (f) ask what hee hath
commaunded.*

Proofes from Gods word.

*a Call upon me in the day of trouble,
so will I deliuer thee, and thou shalt glori-
fie me. Psal 50. 15.*

*b And what soeuer ye aske in my name
that will I doe, that the father may bee
glorified in the Sonne. Ioh. 14. 13.*

*c The sacrifices of God, are a contrite
spirit, a contrite & broken heart, O God
thou wilt not despise. Psal. 51. 17.*

*d But let him aske in faith, & wauer
not: for he that wauereth is like a waue
of the sea, tost of the winde and caryed
away. Iam. 1. 6.*

e Reioy-

We must in our
prayers craue al
good blessings at
Gods hand, and
give him thanks
when we haue
receiued them.

Praier is a ser-
uice and sacri-
fice due to God
alone.

They are sure to
speed, which sue
to God in Christ
his name: This
is cold comfort
for our Catho-
liks which haue
so many proctors

c Such praier,
are fauory in the
Lords tast, that
are made with a
feeling heart.

d we must pray
in faith. & faith
is not without a
promise from
Gods word.

We must continue praying, & set the Lord no time to graunt our prayers.

Gods word and not our fancies, must be the rule of our prayers.

The way to

c Reioicing in hope, patiēt in tribulatio, continuing in praier. Rom. 12. 12.

f And this is our assurāce that we haue in him, that if we aske any thing according to his wil, he heareth vs. 1. Io. 5. 14

Q. Say the Lords prayer?

A. Our father which art in heauen hallowed be thy name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgie vs our trespasses, as we forgie them that trespass against vs, & lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power and the glory, for euer and euer. Amen.

Q. Why is this praier called the Lords prayer?

A. Because the Lord Iesus made it as a perfect paterne therby to frame all our prayers.

Prooued from Gods word.

After this maner therefore pray ye. Our father which art &c. Mat. 6. 9. &c.

Q. How many requests be there in the Lords praier?

A. There be six, or we aske six things.

Q.

Everlasting life.

Q. What do you craue in the first request in these words? Halowed bee thy name?

A. I desire of God(a) that he only above al creatures may in all things be most highly honoured of all men, but chiefly (b) of all his childzen in leading a godly life.

Proued from Gods word.

a For of him, & through him, & for him are all things: to him be glory for ever.

Rom. 11.36.

b For ye are bought with a price, therefore glorifie God in your bodie, & in your spirit: for they are Gods. 1. Cor. 6.20.

Q. What craue you of God in the second request in these wordes? Thy kingdome come?

A. We pray that God the king of al the world (a) would shew forth his power, as wel in gathering & guiding his Church & childzen, by his word & spirit, as in confounding al his enemies.

Proofes from Gods word.

a Wherefore pray the Lord of the harvest that he would send forth labourers into his harvest. Mat. 9.38.

b The

God is worthy to be most highly honoured of all creatures.

All Gods true children ought most carefully to glorifie God in a holy conuersatio, & to pray for it.

a The Lord hath appointed the holy ministry to gather, & guide, al the subjects of his kingdome; cursed then bee they whosoever they be which hinder the course of the gospel, because they labor to ouerturne Christs kingdome & to set vp the devils.

The Lord in his
time wil destroy
all those which
be malicious e-
nemies to his
Church.

The way to
b *The God of peace shall treade satan
under your feete shortly. Romans 16.*
20.

Q. What do you pray for in the
third request? Thy will bee done in
earth as it is in heauen.

A. We pray that all Gods Chil-
dren may as franckly serue God, and
in all things yeeld vno his holy will
here in earth, as the Angels doe, which
are in heauen.

Prooued from Gods word.

*I will run the way of thy commande-
ments, whē thou shalt enlarge my heart.*

Psal. 119. 32.

No seruice or
obediēce accep-
table to God but
that which is
frank & willing

In life and death
we are to yeeld
our selues to
Gods will.

*Father, if thou wilt take away this
cup from me: neuerthelesse not my will,
but thine be done. Luk. 22. 42.*

Q. What doe you craue in the
fourth request? Giue vs this day, our
daylie bread.

A. We pray that God would giue
vs whatsoeuer hee shall thinke to bee
good and needfull for vs in this pre-
sent life.

Prooued from Gods word.

*The eyes of all wayte vpon the
and*

God feedeth all
the creatures in
the world.

Euerlasting life.

and thou giuest them their meate in due season. Psal. 145. 15.

Q. What craue you of God in the fift request. And forgeue vs our trespasses, &c.

A. Wee pray that God for Christ his sake, will so forgeue and forget all our sinnes, and the punishment thereof, as we are content from our hearts, to forgive all those which haue offended vs.

Prooued from Gods word.

a Little children I write unto you because your sinnes are forgiven you for his names sake. 1. Ioh. 2. 12.

b For if ye forgive me their trespasses, your father will also forgive you; but if you doo not forgive men their trespasses, no more will your father forgive you your trespasses. Matth. 6. 11, 15.

Q. What craue you in the last request? And leade vs not into temptatio, &c.

A. We pray that God would not further lead vs into the battaile against the flesh, the world, and the deuill, than he will giue vs strength to overcome them.

All our sins are freely forgien vs for Christs sake, therefore we can make no mends for the least sin.

God will so forgive and forget our sins, as we are content to forgive and forget all wrongs done against vs.

Prooued

The way to

Prooued from Gods word.

God wil stand by
al his seruants
in al their trou-
bles, and grant
them a happy
deliuerance.

*There hath no temptation taken you,
but such as apperteineth vnto man: and
God is faithfull, who will not suffer you
to be temptred aboue that you be able, but
will euen giue the issue with the tempta-
tion, that ye may be able to beare it. i.*

Cor. 10. 13.

*Q. What doe these words teach
you. For thine is the kingdome, the
power and the glory.*

*A. That God both is able and wil-
ling to grant whatsoeuer I haue prai-
ed for. And therefore I say Amen, be-
cause I desire, and beleue that all my
prayers made in faith, shall bee fully
granted.*

The Lord is a-
ble & willing to
grant the re-
quests of his ser-
uants.

We ought to
pray most ear-
nestly that all
glory, praise, &
power, be wholly
giue vnto God,
to whom only it
is due.

Prooued from Gods word.

*Beholde the Lords hand is not short-
ned, that it cannot saue: neither is his
care heauy, that it cannot beare. Esa. 59. 1*

*To him be glory and dominion, for e-
uer and euer. Amen. i. Pet. 5. 11.*

FINIS.

*A shorter Instruction to be learned
of thole that are to receiue the
Lords Supper.*

Question.

WHat must bee your greatest studie so long as you liue in this world?

Answer.

My greatest studie must bee how my soule may be saued in the day of iudgement.

Q. How many things must you knowe for the sauing of your soule?

A. Foure: first, that I am a sinner, and therefore deserue to be damned: secondly, how to bee saued: thirdly, by what meanes I am assured to be saued: fourthly, how to pray to God.

Q. How shall you knowe that you are a sinner?

A. By the true vnderstanding of the tenne commaundements.

Q. Can you keepe all Gods Commaundements?

A. No, nor any one of them, but when I do my best, I doe break them daily both in thought, word, and deede, and therefore I knowe well, I am a most grieuous sinner.

Q. What punishment hath God set downe for the breaking of his commaundements?

The way to

A. Everlasting damnation of soule and bodie in the bottomlesse pit of Hell fire.

Q. Haue you deserued this punishment?

A. Yeatruly, because I haue sinned.

Q. How trust you to bee saued from this so great, yet most iust and due punishment?

A. By no other means, but onely by faith in Christ.

Q. What call you a true faith?

A. A full beleefe of my hart, by Christs death to be saued from Hell, and by his obedience to come to Heauen.

Q. How could Christ die for you, beeing God from all beginnings?

A. He being very God, was made a perfect man without all sin, to beare the whole load of my sin, and to giue me a full discharge.

Q. How can Christs death discharge you of that punishment which you haue deserued?

A. Because he became my mediatur, and my surtey to aunswere Gods iustice, and to stay his anger, that the whole debt beeing paide by him for mee, I in him might bee fully discharged.

Q. Shew me now how Christs obedience & righteousness can bring you to heauen?

A. Because he in his owne person in my nature

cure

care fully kept that lawe, which I had broken, that being accouſted righteous in his obedience, I might be rewarded with everlaſting life.

Q. Where finde you this comfort?

A. In my Creede: which is as a generall pardon to acquite me of hel, and my euident to aſſure me of heauen.

Q. How come you to knowe and beleue theſe things?

A. By the continual preaching of the word, whereby the holy Ghoſt doth beget and increaſe a true faith in my heart.

Q. Now ſhewe by what meanes you are ſure and out of doubt that this faith ſhall ſaue you?

A. By the Sacraments, which be the great ſeales of my pardon and euidence.

Q. What doo you meane by a Sacrament?

A. A Sacrament is a pledge of Chriſt his love, whereby he bindes himſelfe to be my Sauiour, and I againe doo bynde myſelfe to be his ſeruant for ever.

Q. How many Sacraments be there?

A. Two, Baptiſme and the Lords Supper.

Q. How doth Baptiſme aſſure you to be ſaued?

A. Baptiſme doth teach me, as water doth waſh and make cleane my booke, ſo Chriſt his

blood (by faith) doth cleanse my soule from al the guyle and filthines of my sinnes.

Q. How doth the Lords Supper assure you to be saued?

A. The Lords Supper doth teach me, that as the bread is broken, and the wine is powred out for my comfort, so Christes bodie was broken, and his blood shed, for the full discharge of all my sinnes.

Q. Is not the bread and wine in the Lordes Supper changed into the verie bodie & blood of Christ?

A. No: for there is bread and wine indeed, yet much better than common bread and wine. because it puts mee in minde of all that comfort I receiue by Christ his death.

Q. How many things must you bring with you when you receiue?

A. These three, Faith, Repentance and Charity.

Q. Haue you faith?

A. Yea, because I belceue from my heart by Christes death & obedience to be saued from hell, and to come to heauen, and by no other meanes.

Q. Haue you repentance?

A. Yea, because I am hartely sorry for my sinne past, & I purpose by gods grace to amēd my life.

Q.

Everlasting life.

Q. Haue you Charitie?

A. Yea, because I am content from the bottom of my heart, both to forgive, and to be forgiven.

Q. How must you pray to God?

A. As Iesus Christ hath taught mee in the Loides prayer, the perfect patterne of true prayer.

Q. To whom doth this prayer teach you to pray, and for what things?


A. It teacheth me to pray to God alone, in Christes name, for al blessings needful for soule and bodie, for my selfe, and for all Gods Church and children.

F I N I S.

The way to



A prayer, wherein is conteyned the substance of the Cate- chisme.

 Most mightie God, mercifull & lo-
uing Father, who hast giuen vs our
life in this world for this purpose,
that our greatest care about al other
things might be, that our most precious soules
might be saued for euer in the daie of iudgmēt,
and for the same end hast appointed the mini-
sterie and preaching of the word, as the onelie
powerfull meanes to bring vs to the euerlasting
kingdome of glorie: wee beseech thee for thine
own name sake, and for Iesus Christ thy deere
Sonnes sake, giue vs grace with humble & care-
full hearts, to learne and knowe so much out of
thy blessed and holy word, as may bee for the
saluation of our soules from hel and condemna-
tion, and to bring vs to the ioy of thy kingdom.
Graunt that now in time we may from the true
vnderstanding of thy blessed Lawe, both see and
feele

Euerlasting life.

feele the greatnesse of all our finnes, and of that punishment which we haue deserued therefore, that wee being loaden with the heauie burden of our finnes, may with broken and sad hearts seek for ease and helpe now in this time of our life, while ease & help may be obtained: for after this life there is no mercie but iudgement and vengeance to be looked for. And when as by thy spirit thou hast calt vs downe with vni- feigned repentance, and hartie sorrow for al our finnes past, either knowne or vnkowne vnto vs: then wee pray thee comfort and lift vp our poore distressed consciences, with the strength of a liuely faith grounded vppon thy promise made vnto vs in the Gospell, which may in Christ his death perswade our hearts of the full pardon of all our finnes, & of euery part of that punishment which wee haue deserued, with good assurāce in his perfect obediēce, wrought in our nature, in his own person for vs, to come to the inheritance of euerlasting life, in thy most blessed kingdome. And we hartely beseech thee, that this faith of ours may bee fruitfull in euerie part of our inward and outward behauiour, to our owne comfort, and the good example of all other, among whome wee shall haue our conuersation. Graunt further, that
this

The way to

this faith may daily bee vnderpropped, and vp-
holden against al the violent assaults of Sathan,
and doubting weaknes of our corrupt nature,
by those plaine pledges and loue tokens (I
meane the Sacraments) which thou hast merci-
fully provided to put vs out of doubt of thine
euerlasting loue toward vs in Iesus Christe.
Lastlie, that wee maie from time to time, from
daie to daie, & from houre to houre, haue good
experience, and true triall of thy good will;
glue vs grace with vpright hearts to call vppon
thee in the name of thy Sonne our alone Sauior,
for all good graces, and blessings needefull for
our soules and bodies, for this life present, and
for the life to come, both for our selues, and for
all thy Church and children, that thus we maye
glorifie thee so long as wee shal liue here vpon
the face of the earth, & may hereafter be made
partakers of euerlasting glory in thy kingdom,
through Iesus Christ our Lord. Amen.

FINIS.

